"GREAT IS THE MYSTERY OF GODLINESS."—PAUL.

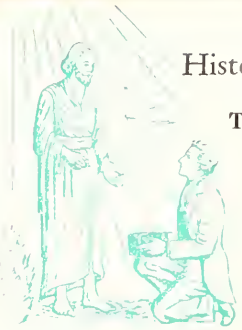
MYSTERIES REVEALED.

BY

JOEL SHEARER.

COUNCIL BLUFFS, IOWA.
1856.

His Excellency Brigham Young Salt Lake City Ter. paid



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PREFACE.

The author does not pretend to infallibility in all he says, but supposes what is but imperfectly understood now may be more clearly understood hereafter; but being convinced that what is set forth in this work has not been shown to any other on earth, therefore the whole may be called mysteries, and this is but a small portion of what is to be revealed in this dispensation.

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THE KINGDOM OF GOD, WHAT IS IT?

There can be no reason to doubt the angels of Heaven being subjects of God, and constituting His Heavenly Kingdom; but of God's Heavenly Kingdom, it is not our design to say much, but rather to confine our comments to God's Kingdom on earth.

To answer the above question, "What is the Kingdom of God on the Earth:"

We will refer the reader to Luke, chap. 4, verse 43, where our Lord says: I must preach the Kingdom of God to other cities; also and again, to Luke, 17 chap., 21 verse, where our Lord says the Kingdom of God is within you—and many similar scriptures too numerous to mention.

From the above quotations, and other similar passages, we are forced to the conclusion that preaching the Gospel is preaching the Kingdom of God, and hearing and believing the Gospel is receiving the Kingdom within, and promising obedience and performing the ordinance required, is entering into the Kingdom. Thus people become the subjects of God, which constitute His kingdom and will continue to constitute God's kingdom until God takes His kingdom from them, and transfers it to another people, as our Lord said to the Jews, Math. 21 chap., 43 verse. The Kingdom of God shall be taken from you and given to a nation bringing forth the fruits thereof. In this saying our Lord implies that the Jews had, or were, the Kingdom of God. Notwithstanding, our Lord in His conversation with them calls them hypocrites, serpents, a generation of vipers, thus showing that the Jews were a wicked and hardened people. By this we may see that a wicked people, standing in a covenant with God, will be accounted His kingdom until God transfers His kingdom to another people. Such a transfer must needs be done seven times to accomplish the purposes of God, and bring in perfect righteousness. Hath not God had subjects on the earth from the beginning? If subjects, then a kingdom from the beginning.

Every new covenant that God gives to His kingdom being always connected with some new commandment and some new promises, which produces a new order, new faith, new works—unlike any former belief or works. Therefore the ungodly not being able to see any excellency in the new covenant, they do not believe it came from God, consequently they will not enter into the new covenant. Thus the kingdom of God passes from them to those that enter into the new covenant. Thus God has, and will continue to purge His kingdom until He shall have a pure people having a pure doctrine.

We may also see that when God gives a new covenant with new commandments and promises, it will produce an increase of light, by which His kingdom is exalted to a higher degree of knowledge than it had before.

The covenant given to Noah for himself and all his seed, by which all the rest of the seed of Adam were rejected, appears to be the first transfer of God's kingdom, from many people to a small number of the same. The second covenant, given to Abraham and confirmed to Isaac, and established with Jacob, excluded all that were not circumcised.—Thus it appears the kingdom of God was transferred from all the rest of Noah's seed to Abraham and his household and their seed. The third covenant, given to Israel, in the wilderness, excludes all, except they are circumcised and will promise to keep the law. This rejects the most of Abraham's seed and the seed of all his household. Thus the kingdom is transferred to those that will keep the law. The Gospel covenant, being the fourth brought by our Saviour in the meridian of time, and, like the others, came with new commands and promises, which created a new faith, and new works; bringing in a new order of things, as those before had done, and as those that follow must do—and as all the former covenants had changed the kingdom of God, from one people to another, so did the Gospel, and so will the three that are to follow, each one do in its turn.

From the foregoing observations may be seen, that according to our views of the scriptures, God has ever had a kingdom on earth from the beginning, and ever will have until the end, and that God will purge his kingdom from all false notions of God and godliness, and bring it out of all darkness into the fullness of light, by seven degrees or exaltations, at seven different periods of time by calling a servant, and through him give to the people additional light, in commandments and promises, by revelations which will always produce a new order. Having new light creates new faith, which will cause new works. Hence when God brings forth a new order, it becomes His kingdom, and all others are out of His kingdom—left out until they come in—which but few of the old order will do.

That we may be correctly undetstood, when we speak of new commandments, and new promises, we will say that we understand some commandments to be general and eternal, which will never be disannulled or altered. These are the ten commandments in the law of Moses, and the new commandment in the Gospel: John 13 chap., 34 verse, to love one another. Our Saviour's preaching was explaining the ten commandments of the law, in their true meaning, to which he added one other commandment, making eleven in all, and these eleven commandments, with the promises and ordinances thereunto aunexed, constitute the law of the Gospel. So also the same eleven commandments to which one new commandment, general and eternal, will be added--

making twelve in all. These when fully and clearly explained, and united with the promise of the gospel, and such ordinances as God shall appoint, will constitute the law of the Millennium.

All other commandments and promises being given for some particular purposes, not being general and eternal, will cease to be in force when the purposes for which they were given are accomplished. Some of this kind of commands have their accomplishment in a few moments, and others are many years in being accomplished. Such commands as the following have their accomplishment, and cease to be in force in a few moments: Lazarus, come forth, bring the fish you have now caught; cast the net on the right side of the ship, &c., but go preach the gospel to every creature. And such like will be in force until every creature has heard the gospel in its true meaning.

Having shown that God has ever had subjects on the earth, consequently a kingdom from the beginning, and that He will bring forth His kingdom from darkness to the fullness of light, by seven degrees of exaltation, and at each degree of exaltation there is some new work to be done, which will require new commands, given of God by revelation through a servant called and chosen for this purpose, which will always produce a new order of operation, which will make an increase of faith. Believing the truth that was known before, and also believing the truth now revealed, this will always work a change of God's kingdom, from one people to another.

Each of these seven covenants may be called new and everlasting, because each one contains truth, which is new to those that first receive it, and truth is everlasting. New truth being an addition or increase of light, doth not make void any former light, for man should live by every word of God. The ungodly knowing no more about God's work that yet remains to be done, than the child knows about man's work; therefore, when God begins a new work the ungodly will oppose and use their influence against it. Thus the kingdom of God departs from them. Their imagination being corrupt, their words and doings will be corrupt also—as a man believes so will he speak, so will he do—therefore as a man's doctrine is so is the man, and the same with a people.

We will next inquire where the kingdom of God is, and what is its situation, state, standing, hope and prospects at the present day. Our Saviour's parables are prophesies, and by them all things pertaining to the kingdom of God, are made plainly known. By the parables is shown the growth and spread of the Christian religion, the gradual departure of God's kingdom from the doctrine of the gospel, until the gospel doctrine would be fully and entirely extinct from their minds. Not a person to be found on the earth that rightly understood and believed one single principle of gospel doctrine; but the doctrine held and believed for gospel, would be false, every whit. And also it is shown that the kingdom

of God will gradually return toward true gospel doctrine, but will not fully attain unto the knowledge of true gospel doctrine until certain changes are effected in God's kingdom, which is to say, harvesting and fanning.

There will be three transfers of God's kingdom from one people to another in the latter and last days; and at each transfer there will be an increase of knowledge, and the last people that receives God's kingdom will have a full knowledge of the true gospel doctrine. This last people will stand in the seventh degree of exaltation. The people of the sixth degree will have the knowledge of the gospel, but some will not do Christ's commands, therefore they must be shut out.

We will next show by our Lord's parables that what we have said is true. But before we introduce the parables we will remind the reader that Mathew, when recording our Saviour's parables, generally says "Kingdom of Heaven," but the other Evangelists say "Kingdom of God." when recording the same parable--showing that they understood both names to apply to the same kingdom. Therefore we shall make no distinction. We will now consult some of the parables:

Mark, chap. 4 verses 26, 27, 28 and 29: And he said "so is the kingdom of God, as if a man should cast seed into the ground, and sleep and rise, night and day, and the seed should spring and grow up, he knoweth not how, for the earth bringeth forth fruit of herself, first the blade then the ear, after that the full corn in the ear, but when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come." The above parable may be said to include the time from the days that the apostles departed unto the end of the gospel dispensation, which is the reaping and gathering time. Our Lord and His apostles were the sowers of seed.

From this parable we learn that the seed received strength and nourishment from the earth--therefore the whole growth must be earthly, (not heavenly) earthly thoughts, earthly desires, earthly belief, earthly works. Thus we see that by this parable the kingdom of God is represented to be of the earth earthly.

The words, "First the blade," represents the light, very small at one period of time. This, no doubt, alludes to the time, that the Popes of Rome reigned over kings and princes, and would not allow the people to read the scriptures, which produced great darkness and left but little light.

The words "Then the ear," no doubt alludes to the reformation under Luther and Calvin, and the words "After that the full corn in the ear," represents light grown so full that some will endure the changes, necessary to purify and make them saints, which changes are reaping and gathering into the barn, fanning and seperating from chaff.

And again, Mark, 4th chap., 31st verse, the kingdom of God is likened to a grain of mustard seed which, when it is sown in the earth, is less

than all the seeds that be in the earth, but when it is sown it groweth up and becometh greater than all herbs, and shooteth out great branches so that the fowls of the air may lodge under the shadow of it.

There is good reason for believing that this parable is intended to show the growth of light in such persons as seek light from scripture with an honest and earnest desire to obtain knowledge, and also to show the growth of light among the professors of Christianity, and also to show the growth and spread of the Christian religion, but more particularly to show the dividing and sub-dividing of Christians into denominations and churches. Thus it is shown that the kingdom of God would become divided and sub-divided into branches and secondary branches and yet be but one kingdom--all the branches partaking of the nature and disposition of the stalk from whence they sprang. If the stalk is mustard, so are all the branches, and no branch better than another, which is to say, no denomination better than another that belongs to the same lineage of descent, and is a branch of the same stalk (the Church of Rome,) from whom all are descended, that stand in that line of ordination.

Math. 13th chap., 24th verse, another parable put he forth unto them saying the kingdom of Heaven is likened unto a man which sowed good seed in his field, but while men slept his enemy came and sowed tares among the wheat and went his way. But when the blade was sprang up and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him: "Sir, didst not thou sow good seed in thy field? from whence then hath it tares?" He said unto them: "An enemy hath done this." The servant said unto him: "Wilt thou, then that we go and gather them up," but he said, "Nay, lest while you gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest, and in the time of harvest I will say to to the reapers, 'gather ye together, first the tares and bind them in bundles to burn them, but gather the wheat into my barn.'"

In the above parable our Lord likens the kingdom of Heaven to wheat growing from the sowing to the harvesting, but says nothing about preparing the ground for sowing, neither doth he tell in this parable what is to be done with the wheat when in the barn, neither can it be very necessary that we be told that which we all know. Do not we all know that there are three different kinds of work to be done on the ground to make it ready for the seed? They are clearing, fencing and plowing. These three works being already done by Noah, Abraham and Moses, therefore all were ready for the good seed.

Do not we also know that, when the wheat is gathered in the barn, that which is left will be tares and stubble?

Do not we also know the wheat in the barn is unfit for use, until it is fanned? When the wheat is fanned it will become two bodies—the chaff, one, to be cast away, and the wheat another, to be put into the

garner.

Seeing this, is people to be gathered (only likened to wheat ?) Will not this body so gathered, constitute a church, to whom God will transfer His kingdom, making the fifth transfer? Again, when the second body is seperated from the first, will not this second body also constitute a church, to whom God will transfer His kingdom, making the sixth transfer. And again when the third body is seperated from the second, will not this also make a church, to whom God will transfer His kingdom, making the seventh and last transfer, when God will have a pure people, purified from chaff, which is to say from all false doctrine and ungodly people, for false doctrine leads to ungodliness?

This parable also shows that, as wheat when sown becomes corrupted and dies, and gradually vanishes away, until it is entirely gone, not one kernel can be found in the field.

So would his gospel doctrine become corrupted and die in the heart of people, and gradually vanish away, until it became extinct, not a single gospel sentence rightly understood by any on the earth.

And further, when seed is dying it will shoot forth a blade, though in no respect like the seed, either in substance or appearance, but by growing in time will produce a head, and in the head seed will begin to form, and in time seed will be found, like that which was sown, but hid by chaff. From this comparison we understand that our Lord intended to show that although the true meaning of His gospel would be lost, and not understood by any, and that a false interpretation and meaning would be given and applied to all, and every sentence of the gospel, yet light would shoot forth, and grow until some would rightly understand the true meaning of the gospel, notwithstanding the pure truth of the gospel seems to have been lost for many ages. Yet we trust and do believe that many have died happy, being honest and living faithful according to the best light they had. We believe that all will be redeemed that faithfully do what they believe to be right, let their light be little or much.

We will next inquire who are the reapers, and when the Lord will speak from Heaven, and tell them what they must do.

This reaping being to break off people from all connections that bind them in their desires to remain in their situation, and the gathering in the barn being to gather a people together in one body, that they are willing to go from their friends and become a part of that body.

And our Lord says that at the proper time He will speak to the reapers and tell them what to do, and again our Lord calls these reapers angels.

It may be well to notice that, after the sowing there is no more work to be done in the field, until the harvest, therefore this harvesting being the first work to be done after the sowing. consequently there is no want of any new commandments until the reaping should begin. But who

are the reapers?

Our Lord says the reapers are the angels, but seeing men are sometimes in scripture called angels, and seeing God has ever made use of men to do such work as they can do, and seeing it is not God's manner to force but to pursuade, and seeing the work required in this case is to use reasoning sufficiently strong to induce people to break off their connection with all the rest of the world, and gather together in a body, and seeing the body thus gathered will be made of men, women and children, both good and bad (wheat and chaff,) and seeing men are sometimes called sons of God—a higher title than angels—is it not most reasonable to conclude that the reapers are men called angels, as other servants of God on earth have been.

And when is the reaping and gathering to be done? Our Lord says at the end of the, or this, world.

When is the end of the, or this, world?

Isaiah, 11th chap., 9th verse, tell us that the earth shall be full of the knowledge of the Lord as the waters cover the sea, and represents all things as peaceable. And Jeremiah says, all shall know the Lord; that none will need to be taught in 31st chap., 34th verse, and other similar scriptures may be found. And John the Revelator in 20th chap. tells us the reason why such great knowledge, peace and harmony shall so universally prevail over all the earth. He says Satan will be bound for a thousand years, and shall deceive the nations no more during that period, and that period has justly been called the Millennium.

Do not the scriptures abundantly show that there will be no sin committed in the Millennium. If no sin then no sinners; if no sinners then no children of the wicked one, and if no children of the wicked one then no tares. Thus it may be seen that the tares spoken of in this parable will be gathered and bound before the Millennium, and the wheat is to be gathered at the same time, and doth not this clearly show that the period of time that our Lord calls the end of the world is the end of the gospel dispensation, and is it not perfectly right to say the end of the world, when there is an end of sin and wickedness, and all things of a carnal and worldly nature have an end, and righteousness, holiness, and heavenly ways and doings shall universally prevail.

Our Lord says of His deciples, they are not of the world, evidently meaning they are not worldly minded: John 17th chap., 16th verse, and again in 18th c. 36th v. tells Pilate, My kingdom is not of this world. Evidently meaning that His subjects were not worldly minded, thus showing that what our Lord calls the world is carnality, worldliness.

What is the first work to be done by the Lord's reapers?

The first work to be done by the reapers is to gather together the tares and bind them in bundles. This work must be done before the wheat is called, and seeing the tares are to be gathered together by the labors of God's chosen reapers, and by none else, and that, too, in obe-

dience to a special command given for that purpose. Is it not great ignorance, proceeding from great blindness, to call any body of people tares that have not been gathered by their labors and representing themselves to be wheat.

In the year 1830, Joseph Smith jun., professing to be called of God to reap and gather this harvest described in this parable, he made a few converts, and organized a church, and from that time the work of preaching, gathering together and organizing into quorums, branches, stakes, wards, &c., has continued unto this time.

If Joseph Smith jun., was called, appointed and ordained of God, to commence reaping and gathering together this harvest, which we have good reason for believing he was, and if he received directions by revelations from God for all the work that God had called him to do--which we have good reason for believing he did--and if God qualified him for the work that he was called to do, but did not qualify him for any other work, which we believe God did, is there not good reason for believing that God would qualify him for, and command him, to first gather together the tares into bundles, according to the word of our Lord. And if Joseph Smith jun. commenced gathering together tares the same work is continued by that church unto this day. Thus we are compelled either to deny the word of our Saviour or to acknowledge the church of Latter Day Saints tares from the beginning. But yet it is shown that some wheat will be gathered out of that church, notwithstanding it is composed of tares, and they bound in bundles. See Book of Covenants, sec. 6, par. 2. The Book of Mormon and Book of Covenants both containing the word of the Lord, and being newly brought forth makes a new sowing, which will produce a new crop of wheat, which is to be gathered out of that church, leaving nothing but tares bound in bundles.

As none believes the Book of Mormon and Book of Covenants to be the word of the Lord but the church of Latter Day Saints, therefore the word of the Lord in these two books--as good seed is only sown in this church—therefore the growth of the new crop of wheat is wholly and entirely within this church.

To make this subject plain it must be understood that there are two fields—in both are wheat and tares growing together—the world out of which no wheat has yet been gathered--the world being the first field sown with good seed, must be the last field gathered.

The church of Latter Day Saints became a second field, in which good seed has been sown in abundance, and has produced some wheat. This wheat is the first to be gathered out, leaving the tares already bound. After this, wheat of the last sowing is gathered out of this church of Latter Day Saints, then comes the gathering of the wheat of the first sowing out of the world.

This gathering together being a new work and unlike any former

work of the Lord, and being in perfect accordance with the parable of our Lord, is there not good reason for believing that the gathering is by special command of God, and if done by special command of God, then is not he through whom the command came a prophet and revelator? and if Joseph Smith jun. was a prophet of God, would he not tell the truth about the Book of Mormon? and if he translated that book by the gift and power of God, then is he not a seer also? and the book true? It must be understood that the church of Latter Day Saints is at present the kingdom of God, and in this church are found two classes of persons worthy of a good reward. The reapers gathering tares being commanded to do this work, as the parable shows they are, then are they not serving God, when doing His commands? The Book of Covenants sec. 10, par. 2, God speaking to six elders tells them that they are called to bring to pass the gathering of the elect. By this we understand that gathering the tarès prepares the way for gathering the wheat; therefore some of these reapers are accounted worthy to be chosen.

The Book of Covenants, sec. 96, tells us that many have been ordained and called, but of them, few only are chosen.

Another parable, Math. 13th chap. 47th verse, says again: The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which, when it was full, they drew to shore and sat down and gathered the good into vessels, but cast the bad away.

The above parable represents the kingdom of heaven at one period of time, not only gathered together but also composed of every various disposition that can be found, the honest and the thievish; the truthful and the lieing; the peaceable and the contentious; the chaste and the whorish, and, in fine, every other disposition the world produces, and common report represent the church of Latter Day Saints as being composed of such a variety of character, and, seeing this church is gathered together, if it has gathered of every kind, then is it not the kingdom of God? and according to the parable the good will be gathered into vessels (quorums,) and the bad cast away. Here we see the good is to be gathered out from among the bad before the bad is cast away.

This agrees with Book of Covenants, sec. 6, par. 2, which says: Ye shall first gather out the wheat from among the tares. We have already shown that the wheat spoken of in this revelation is the new crop produced by the word of the Lord, given in these days, and is wholly within the church.

Thus we see that the revelation and parable both agree: showing that the good will be gathered out of the church, and thus become a separate and distinct body—another church. There are in the church two classes, or kind of good to be gathered out—all God's reapers, who have steadfastly cleaved unto righteousness in all their ways, and also all those who have never been called to reap, but steadfastly cleave unto righteousness. One net doth not take all the fish in the sea, there-

fore we ought not suppose that all the tares must be gathered before the gathering of the wheat is commenced, yet no doubt the gathering of tares will continue until all are gathered in bodies in different locations, and contending against each other, and against the good also—as the manner of tares is. The tares have no specified location; but the wheat will first be gathered in one place called the barn, and then to the garner, and will never be driven by enemies.

It must not be supposed, that all the reapers who have been engaged in gathering tares will also be employed in gathering the wheat. Nay, only such as have steadfastly cleaved unto righteousnes are chosen. When the righteous who are called good and also wheat are gathered, they will be organized into a church, and live according to the order of God given in the Book of Covenants.

The church of Latter Day Saints was organized according to the order of God, which is a combination of Enoch, Aaronic, Apostolic; but that church has never become equal in temporal things. This most important part of God's order they rejected, and thereby put eternal life far from them, for eternal life and covetousness cannot dwell together.

The second church, composed of wheat, is represented by the parable found in Math. 25th chapter, where our Lord likens the kingdom of heaven to ten virgins, all having lamps--five were wise and took oil in their lamps, and, being ready, went into the marriage; the other five being foolish, took no oil in their lamps, consequently they were shut out.

This similitude of virgins seems to represent a people all moral, virtuous, and pious, yet it seems one half will be lost by their own neglect. They are not shut out because they are wicked and filthy, but because they had neglected to make the necessary preparation, which preparation we understand to be a careful examination of the word of God, that we may thereby see our own imperfections, and be constantly growing in grace until we become perfect.

We may set this down as a solemn and eternal truth, that every command of Christ will be obeyed, and every promise enjoyed by some on earth, and is the duty and privilege of every creature to forsake all sin and service of the devil, and receive of God His holy spirit as a constant and perpetual guide in all things, both to speak and to do. Being constantly governed and led by the inspiring spirit of God, will be doing the will of God on earth as the angels do in heaven--who are governed and led by the same spirit.

Such as are thus led, are wise virgins, and are ready to be immortalized, and having received the fullness of the gospel are fully qualified as God's messengers to the nations to bring in the Millennium, and without this qualification none has a perfect understanding of the gospel, then who else can preach it correctly.

It may be seen that this second church to whom God will transfer His kingdom, which will make them stand in the sixth degree of exaltation, in the midst of abundance of light; yet this second church will be divided and become two separate and distinct bodies--one half being rejected ; the other half God will receive as his chosen people, and transfer His kingdom to this third body, making these to stand in the seventh degree of exaltation. These will then be the only church and kingdom that God will own as His; the others having been all rejected at different times. Thus God will have brought to Himself a pure people; as pure from every sinful desire, disposition, or propensity, as the angels or God himself is pure. Thus they have fulfilled the great command.

In Math., 5th chap., 48th verse : Be ye therefore perfect, even as your Father which is in heaven is perfect. And because they have overcome all things that are sinful, they will reign with Christ upon the earth; as is written in Rev. 3d chap 21st verse, and 5th chap. 10th verse, and 2d chap. 26th verse: Their words and deeds will be the same that Christ would both speak and do, was he personally present. They being inspired by the Hoy Ghost will do the will of God in all things, and they will enjoy the fullness of the promises as is written in John 14th chap. 12th verse : He that believeth on me the works that I do shall he do also, and greater works than these shall he do. And again John 11th chap. 26th verse: Whosoever liveth and believeth in me shall never die ; and in Luke 6th chap. 40th verse : The deciple is not above his master, but every one that is perfect shall be as his master.

From the above quotations may be seen that all that will forsake their sins of every kind, will become perfect, and have all power to heal as Jesus had, and never die. Math. 13th chap. 33d verse: The kingdom of heaven, and Luke 13th chap. 20th verse : The kingdom of God is likened to leaven which a woman took and hid in three measures of meal till the whole was leavened.

The Book of Mormon when it came forth worked marvelously on the feelings, and greatly enlightened the mind, and wonderfully increased the knowledge of all that believed it ; thus raising the understanding, faith and works to a higher degree and above all others, and yet this great light and knowledge is hid from all that reject that book.

The three churches that we have shown God will bring forth, will all be leavened by the Book of Mormon ; yet the the two first measures being found soured, will be cast away, according to our views of the scriptures.

We will next take a short view of this subject in another light. The church of Latter Day Saints, coming forth out of Babylon, as she herself calls the world—including all the churches but herself—doth not coming forth out of Babylon make her the offspring, a daughter of Babylon; but receiving the Book of Mormon as a new and everlasting covenant, therefore all that enter into this covenant become subjects of

God's newly organized kingdom. Thus that church became the kingdom of God, and the much new light contained in the Book of Mormon, and revelations which they received, exalted them far above other churches, and the new kingdom being organized by revelation, comprising all former holy organizations, in one and all harmoniously blended together. Thus they became zion, and the only true and living church on earth, and they were sent into the field, or world, to reap the harvest and gather together the people, according to the parable of the wheat and tares, that the word of the Lord might be fulfilled. See Book of Covenants, sec. 98, par. 9, revelation given Dec., 1833, and the parable of the wheat and tares, says: First gather together the tares. See Math. 13th chap., 30th verse. It is clear that much has been done to bring this people to salvation; gathered together, commanded, instructed, admonished, and great promises given if they will do right. And they seemed to be faithful for a short time, with which the Lord seems well pleased; but alas, how soon changed. In the year 1831 the church is admonished to repent, or they should be cut off. See B. of Covenants sec. 20 par. 15. There is reason to fear that instead of repenting, they have been growing more and more sinful ever since.

The second church will first gather out the wheat or good found in the first. See Book of Covenants, sec. 6, par. 2, revelation on priesthood. Therefore, the second church will commence to build, of members out of zion, and seeing she will in her infantile state come forth out of zion, what but an offspring, a daughter of zion? And must not a daughter perfectly resemble the mother in her organization, form, and features? How can any form differing from the mother be called a daughter?

John the Revelator, in his 12th chap. likens this first church to the moon; the second to a woman clothed with the sun, and the third to a man child, and this woman delivered of a child. Micah, 4th chap. 10th verse shows, is the daughter of zion. Those that have the keys of the kingdom of God ought to know and understand all these things of which we have spoken, and if they do not know these things, and much more, then how can it be said that they have the full keys of the kingdom, as it is to come forth for the last time and the fullness of times? But we must needs suppose that they have only received the keys of the last kingdom that has come forth. This last kingdom that has come, being only the first measure of the whole work—zion, the daughter of zion, and man child; these three churches will all stand in one covenant; which covenant we promise to observe, and do all the commandments of the gospel of Jesus Christ, which if we do, we are to receive all the blessings promised; a fullness of both is written in the Book of Mormon. Therefore this gathering work may be called three measures in one kingdom of God; three kingdoms of God in one covenant, or three exaltations of God's kingdom in the dispensation of the fullnes of times.

A key is to know something. Keys are a knowledge of some particular things. The keys of the ministry is to know your duty as a minister of Christ.

The keys of the kingdom is to know how to organize the church of Christ according to the will of the Lord, and also what to assign unto each part and portion of that church as its duties.

And let it be remembered that no faithful minister of Christ will ever knowingly assign anything as duty and privilege contrary to the gospel of Christ.

Any one that speaks or does anything contrary to the gospel is not led by the spirit of God. For the gospel is and will be our guide forever.

Therefore any revelation or teaching that has come or ever doth come contrary to the gospel is and will be false.

There are twelve unrighteous spirits found in the hearts of sinners (see Mark 7th chapter 21-22 verses) bringing forth fruits of iniquity, and as long as any part or portion of these, or any of them, are in a man, he is not fully saved from sin. Therefore he is unclean and where God and Christ is he cannot come.

These we will speak a little of next.

Sins to be repented of are firstly evil thoughts.

Thoughts being the root from whence words and actions spring, therefore if our thoughts are evil our words and acts will be evil also.

Secondly, adulteries and fornications are one and the same principle or sinful spirit, not only the acts produced by this spirit, but a desire to do such acts is an evidence of a wicked heart.

We believe that polygamy in most cases ever has been and now is the effects of this unclean, filthy and wicked spirit.

And polygamy in this age of the world, whether in Europe or America, is to us as swine's flesh is to the Jews, exceedingly abominable.

And if polygamy is exceedingly abominable, how much more abominable is whoredoms, and also any unnecessary familiarity between the sexes; when they are not each other's companions, husband and wife, is wrong and sinful, often producing jealousies and other sinful passions.

The man or wife that is not very careful to do nothing by which his or her companion's feelings may be hurt, is not doing right, but is a sinner.—The unmarried if they will live without sin, let them abstain from all fleshly lusts. Let a man have one wife and keep himself at a reasonable distance from all other women, that he grieve not his wife. Let the women observe the same rule. Let the polygamist extricate him or herself from this snare in a holy and blameless way, as the spirit of God shall dictate, and they may find mercy.

The fashions of the world called politeness, such as receiving the arm of our neighbor's wife or daughter in walking, or putting your arm around her, or sitting close to her in conversation, is often productive of evil, and whatsoever is productive of evil is the workings of an evil spirit.

If a man will be truly polite let him show his greatest respect and attention to his own wife and kindred. His father and his mother should

be first in honor; the wife first in affection. Brothers and sisters should be held in esteem and treated with loving kindness.

Women also should practice virtue and do right in all things if they would enjoy the blessings and favor of the Lord.

The day has now come that both men and women must be found clean from the spirit of adultery and fornication, and all its symptoms, or they cannot stand justified; evading every appearance of evil.

Thirdly, murder is a sin for which none can find forgiveness in this our day. The causes that produce murder are various. The fear of being exposed in a former murder, or some other crime, is one cause.—Love of riches is another cause; the spirit of revenge is another.

The spirit of revenge is malice. A little less measure of the same spirit is wrath. A less measure of the same spirit is hatred; a less measure of the same spirit is anger; a less measure of the same spirit is dislike. Thus we see that revenge, malice, wrath, hatred, anger, dislike, are only different shades or degrees of the same spirit that causes people to murder. First, dislike may grow to anger; anger may grow to hatred; hatred may grow to wrath; wrath may grow to malice, which will seek revenge. Thus we may see that if a small serpent is suffered to live he may grow to be a great and dangerous serpent. This is the reason why we must forgive others, because if I suffer ill-will, dislike, anger or any feeling like unto it, to remain in my heart, then I suffer or retain in my heart an unclean, unholy spirit. This make me unholy and unclean in the sight of God.

Forgiveness of sins is to have our sinful dispositions and desires to depart from us and become clean therefrom.

Fourthly, theft is a wicked spirit that induces people to steal, cheat and defraud, overreach in bargains, a desire to sell property at a high price, a desire to buy at a low price, a desire to make rich bargains in trade; all these acts and desires are the effects and working of the wicked, unclean and unholy spirit called theft. Also, all robberies by sea and by land; all wars that are made to increase the wealth or to enlarge the borders of the nation are the working of these spirits united, Theft and Murder.

Finally. Theft is a desire to have the money or goods of others without rendering a full equivalent or to live upon other's labors when we are able to labor ourselves.

Fifthly, Covetousness is a wicked, unholy, unclean spirit, that induces people to gather and lay up treasures on the earth and to keep their treasures when obtained. Why do they wish to obtain, lay up, and keep their treasure on the earth. Because they hope, trust, expect and do believe that their treasure will do them good in the day they have need.

The saint, if any can be found, will devide his treasure with the poor, giving to all according to his or her wants & necessities, hoping and trusting in God. The covetous will not divide their treasure with the poor; but will keep it, hoping and trusting in it. Thus their treasure

becomes their god, in which they hope and trust. Thefore it is the firm and unalterable decree of heaven that every soul shall have such a salvation as the god in whom they hope and trust is able to give unto them. If God, the holy one, is able to give you such a salvation as you desire, why not cleave unto him with all your soul and obey his commandments, giving your treasure to the poor as he hath said, hoping and trusting in him. But if your treasure is able to save you, cleave unto it, knowing that all the salvation you can expect is such salvation as your treasure can give which is the comforts and a few vain pleasures of this life and eternal misery in the world to come. Love thy neighbor as thyself.

If we are not as willing to suffer for want of food, or clothing, or any other wants of this life, as to see any others suffer, do we love our neighbor as ourselves? are we not selfish? do we not love ourselves best? If we desire to live on better food, or wear better clothing, or to live in a better house or to have better furniture and if we desire to be more comfortably or pleasantly situated than our poorest neighbor, are we not selfish, loving ourselves better than we do our neighbor?

Selfishness, which is coveteousness, is an unclean, wicked, and unholy spirit, which, if allowed to reign in us and rule over us, will take us to its miserable and unhappy abode, where there is weeping and wailing and gnashing of teeth.

If we cannot willingly and cheerfully divide our sustenance with all our poor neighbors, until the poorest is as comfortably situated as ourselves, we are not clean from the sin of covetousness. Therefore, we stand unclean before God.

Sixthly, Wickedness. All sin is wickedness, yet there are a great many sinful words and acts that will not be spoken of under other heads, only as they seem to bear some resemblance to the head. All unkind words and acts, all profane words, cursing, swearing, tattling, backbiting; in fine, all filthy and all hard, grevious, and unfriendly words and acts; all abuse of the brutal part of creation, hurting and tormenting the animals for sport, or, as some do, keeping animals to sport with; horse racing, dog-fighting, &c., beating our horses or oxen unnecessarily, merely to gratify an ill-temper.

And sabbath-breaking, and drunkeness, reveling, and all profanity of every kind, may be called wickedness which must be repented of and forsaken, or the soul must perish.

Seventhly, Deceit is words or actions, whereby another is deceived, or an attempt to deceive, all lieing hypocracy, and falsehood of every kind is the working of this wicked and unholy spirit. Deceit, either by words, or motion, or action, all comes from this unclean spirit, Deceit. From this we must be saved or lost.

Eighth, Lasciviousness is another unclean and unholy spirit which makes people desire to fare sumptously, spending their money & means for things they do not need, or spending the same imprudently and foolish-

ly, thereby depriving themselves of the means to help the poor. But such generally become poor and need help because of their extravigance and wastefulness. We ought to be careful to waste nothing that can benefit ourselves or others; we should not buy things that we do not need, neither should we buy costly things when less costly will do us. All such desire, and carelessness, and wastefullness, must be repented of or we are not clean from sin.

Ninth, An evil eye is to look on others with contempt, or disgust, or disrespect if we dispise others, because of their poverty, poor dress, poor equipage, small intelligence, or for their peculiar belief in any thing. Such is the workings of this evil and unholy spirit, called an evil eye. This makes us exceedingly filthy in the sight of God, and will bring deep damnation upon us except we repent.

Tenth, Blasphemy. Oh, Blasphemy! Blasphemy! what a sin, a sin of the blackest and deepest dye. Contempt of God or godliness, malice or wrath against God or godliness, knowingly and willfully representing godliness to be sin or knowingly and willfully representing sin to be righteousness. Woe, woe, woe to him that shall through malice or envy call the works of God the works of the Devil, or call the works of the Devil the works of God, thereby seeking to turn people from the path of salvation. It is to be feared that this sin is too often committed by men in high standing in the church, induced to do so to save their high standing and honor, being too proud to confess the truth when they are convinced of it, but will deny the truth, wilfully lieing. For such men, can there be any forgiveness? But if done in ignorance there may be forgiveness.

Eleventh, Pride is a wicked, filthy, unclean, unholy and exceedingly injurious and troublesome spirit. It is pride that causes people to exert themselves to get costly houses, costly furniture, costly clothing, costly carriages, horses, equippages, &c., and look with disdain and scorn upon the poor. The poor will also exert themselves to get the same or as near the same as possible, and will also look upon the poorest with disdain, scorn and curled lip. How long will God suffer such wickedness in the earth. Was I a prophet, I should be constrained to cry woe, woe, woe to the world because of the wickedness and abominations found in her. Not only such as acknowledge themselves sinners, but such as claim the name of saints also, do these things like unto the wicked, and that towards those they call brethren. If such as claim the name of saints do as do the wicked, what are they but wicked also If they would do the commandments of the gospel, which is the law of righteousness and also the plan of salvation, they would divide their substance with the poor until all was as rich as themselves. Then none would be contemned because of their poverty; none would be sorely grieved because they were slighted and neglected, and the exertions for fine and costly things would cease. It is pride that makes people desire to be highly esteemed and honored. This induces them

appear wise; also, to try to appear good; knowing that the rich, learned, wise and good, are honored. Thus trying to appear what we are not is deceit and hypocracy, prompted by pride, to be truly learned, truly wise, truly good, is worthy of honor; but to pretend to be such when we are not is worthy of disgrace.

God dispises the rich and honors the poor, who are also poor in spirit. But the rich cannot be poor in spirit, as some falsely pretend they can. Were they truly poor in spirit they would obey the commandments of Christ and give their riches to the poor--then they would be poor also. It should be remembered that we are speaking of such as have the riches of this world. In the Gospel and Revelations are found many promises to those that have the riches of this world; but all such promises are promises of condemnation. They shall lift up their eyes in hell, being in toiment. It must not be supposed that we hold the belief that it is necessary that a man become poor in the things of this world to obtain salvation. Nay, but this we believe that a man or woman that doth not impart of his or her substance to the poorer, until all are equal, such man or woman hath no salvation

May not the heads of the church have better houses, better furniture, better food, better clothing, &c., than the poorest members. We answer plainly they may not; for to them belongs the care of the poor as fathers have care of their children. Such as show a disposition to get riches, costly houses, costly furniture, costly clothing, are both covetous and proud, and they being corrupt, both their precepts and examples will be corrupt, and such will build up a corrupt people, (and God will have a pure people) and if the blind lead the blind, both will fall together. Such as desire to have costly things, thereby spending their money and means needlessly, are not worthy to have a place in the church. Let such stand in what place they may, head, hand or foot; and also such as desire a high standing in the church that they may be had in honor, such are stimulated to that desire by Pride and are not worthy the standing they seek. But if a man desire an office in the church that he may thereby have a greater opportunity to do good, this is a good desire.

Twelfth, Foolishness is also a filthy spirit that induces people to do many things that are not good; a few of which are having balls, playing cards, and other games, sporting of every kind, jesting and foolish conversation of every kind, reading corrupt and unprofitable books, &c.

There are many sins that we have not spoken of but what we have said will show that we do not approve of sin of any kind, nor in any shape.

There are twelve righteous spirits that every soul must seek after and receive and have in fullness, or that soul is not perfected.--(See Rev. 22 chp. 2.) "The tree of life bearing twelve mannnr of fruits." He that is not perfected is not fully saved from sin; he is yet unclean and cannot sit at the wedding supper.

First, Wisdom, knowledge and understanding, is one and the same spirit.

Second, Word, truth and veracity is one and the same spirit.

Third, Power, belief and faith. is one and the same.

Fourth, Love, unity, kindness and friendship, are one.

Fifth, Justice and honesty is one.

Sixth, Mercy, tenderfeeling, compassion, are one and the same.

Seventh, Peace. These seven are the attributes of God.

Eighth, Humility, lowly feeling, modesty, is one.

Ninth, Meekness, hoping and trusting in God, is one.

Tenth, Temperance, moderation and contentment, is one.

Eleventh, Patience. long suffering and forbearance, is one.

Twelfth, Charity, liberality and generosity.

These twelve righteous and holy spirits we will next speak of seperately; thereby showing some of the effects they will have on the soul that possesses them, and also thereby show somewhat of God's plan of salvation. These twelve holy principles or spirits are twelve foundations on which you may build your hope, and also twelve gates by which you may enter the presence of God. These twelve holy principles are the fruits of the holy spirit.

And as the Church of Jesus Christ of Latter Day Saints was once the kingdom of God, although far from being pure, yet it was the only true and living church with which God was well pleased. He was pleased with the organization; he was also pleased because he foresaw that many would live according to the light they possessed.

So, when these who have lived according to the light they have are called out and organized into a second church, this new church will be called the kingdom of God, and the only true and living church, but not pure. Therefore, to this second church, God will give the fullness of light, and as many as will live according to the light they receive will become purified and will be chosen out and organized into a third church. This third church will be the kingdom of god and the only true and living church.

Thus will God bring to himself a pure people and thus will God fully bring forth his kingdom.

We will next speak of these twelve holy spirits or principles, the fruits of the tree of life, which is the holy spirit.

Now we say that wisdom is one of the attributes of the Almighty, and comprehends and composes one twelfth part of the gospel of Jesus Christ, and is the first principal and moving cause of all things that are done either of god or man in righteousness; for by his wisdom did not god conceive and lay and adopt all the plan or plans of all his works, and also what would or could man do or attempt to do if he did not first have some understanding that such work could be done and how to do such work, either temporal or spiritual? We answer nothing, and say it is wisdom teaches man understanding, and understanding leadeth man to knowledge, and this giveth energy to the mind, and the

mind inspires the body to act, and the action of the body is the power thereof. Wisdom is of the highest importance to man, because a man is highly esteemed and greatly honored by some men in this life and by god and his Christ and all the holy angels, in this life, and in the world to come, for divine wisdom, and also on our divine wisdom depends our future happiness; for if a man shall do ten thousand things intending them for good, which is not according to knowledge, or rather rigteousness, having ever so much zeal, yet the deeds he has done being evil, therefore he can receive no blessing of God, for all he has done. But on the contrary, for every good deed man shall do there is a blessing given. By this we see how important that man should seek and obtain correct and great understanding, especially of holy things, seeing man's happiness comes because of his righteousness, and the more righteousness the less iniquity; consequently, the greater happiness; and also considering how many in all ages of the world have done foolishly in a variety of ways and things, for want of correct and right understanding of holy things, yet almost every man foolishly supposes his understanding is correct and right, and all that think contrary to be wrong, and it is by searching after and finding wisdom that we are saved from ignorance and blindness of heart and mind and foolishness and a great mass of superstition, and from all things of a like nature; and by wisdom we are taught to understand how we may save ourselves (the Lord being our helper) from all evil; because by wisdom we are taught to know good from evil, right from wrong; virtue from vice, piety from wickedness, and in fine, by wisdom man is taught all understanding that he obtains, and understanding, when perfected, is knowledge; therefore we see that wisdom is the principle thing, the root of the whole matter, the first thing to be sought after, that all our works may be good before the Lord, that heavenly blessings may come to us more and more abundantly; for by wisdom are we taught the whole plan of salvation, both temporal and spiritual; even how we may so live, so walk, so think, so speak, so act, before the Lord, that he, the Lord, may fulfill and make good his promises to us, to give unto us power over all the power of Satan, that nothing shall by any means harm us; and also, by wisdom we are taught how to save ourselves from harm, by keeping out of all dangers that is not needful that we enter into, for these things are within our own power; for it is not needful that a man cast himself down from the pinnacle of the temple, or risk any other danger, whereby neither man or beast can receive benefits, and also we are taught by the word of wisdom, how we may preserve and save the health and strength of the body from those debilitations brought on by the use of spirituous liquors, tobacco, hot drinks, and improper use of grains and meats (for this also is within our power), and this is like all the rest of the plan of salvation, plain, very plain, that even a wayfaring man, though a fool, need not err therein. For the whole plan of salvation is simply this:

Leave off sinning and this will make you righteous; work righteousness and do no sin and then you are saved from sin.

And so cease to use spirituous liquors, tobacco and hot drinks, and the craving of the appetite, and debilitated state of the body, and the trembling of the nerves, which is brought on by the use of those things, will depart and cease to be.

And if any part or portion of the true intent and meaning of the scriptures be hidden from any soul, is it not for want of wisdom and because of iniquity in that soul, for it is the will of heaven that all should fully understand the true intent and meaning of the scriptures, and obtain such understanding by seeking therefor.

And again it is evident that if the Lord saves us from all the power of Satan, because of our obedience to his commands; yet if we do not save ourselves from our own lusts, how then are we fully saved. We are not, seeing these are within our power. Therefore, for a full temporal salvation, health, strength, &c., it is necessary to abstain from all things that debilitate the body.

Secondly.

The word we say is also one of the seven attributes of the Lord, and also one of the twelve qualities which compose the gospel of salvation, and the word must of necessity be the second in all works of the Lord, for after the plan is conceived and adopted, then the word of command must be spoken that the work may be done, and Jesus said my word is truth; therefore we conclude that every soul that has the spirit of Jesus will ever speak the truth, and all lying, deceit and hypocracy, is of the Devil, and inasmuch as man will ever speak and act the truth, he will save himself from these sins, and all of the like nature, and also save his reputation, inasmuch that no lying tongue can harm him.

Truth is an exalted virtue, and he that abideth not in the most unsullied truth, shunning all lying, all deceit, and all hypocracy, cannot be a child nor yet a servant of God, for how is a man serving God when he is doing that which God has forbidden, but is doing the works of the Devil. Is he not then serving the Devil.

Thirdly.

And power we say is also one of the seven attributes of God, and also one of the twelve spirits or qualities that compose the gospel of salvation, and the third attribute exercised by the Almighty in all his works, for after the word of command is given, then by his power the work is done, and a small portion of this power is also given to man and beast—some more and some less, as seemed good to the giver, and the portion of power given to each is the muscular strength of the body, but all holy supernatural power is borrowed and obtained of the Lord by and through faith, and faith giveth energy to the mind, and this inspires the body to all good works; therefore it is called the power of faith, because

it is not the power of the body, but power borrowed of God by and through faith.

Then we say that all good works that man is not able to do and perform of himself, yet seemeth to do, is done by the Lord because of faith in him and prayer to him.

Now faith cannot be called power, nor yet properly the offspring of power, but rather an agent through which the power of the Lord is borrowed from time to time as man hath need, or constantly as man needeth, and by faith man may obtain of the Lord all the power that he needeth.

So will the Lord do for us, according to our faith, and faith cometh of confidence, and confidence is gained by obedience to Christ's commands, and understanding the will of the Lord, and it is faith that saves men from unbelief, for it is plain that the more faith the less unbelief; and unbelief bringeth weakness and stupidity, but faith bringeth power and energy; hence the reason why man cannot please God without faith, because he that in his soul believeth what God hath spoken hath faith, and will do God's commands, and thereby make manifest that he does believe, and love, and adore God.

But on the contrary, he that believeth not what God hath said, must of necessity suppose that God hath lied or used deceit, or that he has suffered some so to do in his name.

And another reason is because God so loves the world, that he greatly desires to bless the children of men with eternal life, and make them happy evermore. But he can only bless men in righteousness, and righteousness is doing right, and doing right is doing God's commands; therefore he that believes not will not obey, and thus he deprives God of the pleasure of giving blessings, seeing God cannot bless men in their iniquity, and men's faith will increase as they increase in obedience, and decrease as they decrease in obedience, for faith is the gift of God—even one of his blessings, and obedience to God's demands, and observing his counsel, and following Christ's example, is the only channel through which man ever did, or ever will receive any heavenly blessings; for his commands were given for this express purpose and none other, only to lead men in the way whereby they might receive heavenly blessings, and this is what is called coming to God through Jesus Christ—is to come obeying his command, because the commandments and promises were sent from God the Father by Jesus Christ; therefore through Jesus we receive them: consequently if we obey and do his commands then and in this way we come to God through Jesus, and there is none other way prepared whereby men can come to God and receive blessings—only by walking in obedience to his word, and what shall induce and inspire a man to obey, save he shall have faith to believe, that for doing the things which he (God) hath said, that he (God) will bless the doer as the Lord hath said, and how can a man do what God hath said until he shall understand the true intent and meaning of the word spoken.

By this we see the importance of a right understanding, and the reason why men do not obtain more abundantly of heavenly blessings; and also how false and hypocritical it is to pray to God to save us through Jesus Christ, when we do not walk, neither design nor intend to walk the only road that passes through Jesus to God, which is doing his commands; therefore we say that the man that asks God to save him through Jesus Christ, and doth not at the same time do his best endeavors to do Christ's commands; this man does nothing more nor less (in substance) than to ask God to become a partaker with him in sin, by saving him in his sins, and the same to the man who shall ask God to forgive his sins, when he doth not repent and turn from his sins, for this is all that can be called repentance—is to forsake sin and do it no more, and this is all that can be called forgivenness of sins, is to have the sinful spirit depart from us, and to receive of God a better.

Fourthly.

Love is also one of the seven attributes of God, and also one of the twelve spirits or qualities which compose the gospel of salvation, and by love man is saved from hatred, malice, anger, ill will, dislike, and all such like evil spirits or qualities, for where love is these evil qualities cannot exist and be.

By this we see that the whole gospel plan of salvation is as plain and easy to understand, as eating and drinking to refresh the body, and also we see that the gospel plan is so judiciously arranged, and completely and perfectly organized, that its very nature is to produce and bring unto man salvation, inasmuch as man will live in and by the plan and act accordingly.

For seek and obtain wisdom, and then are you not saved from ignorance? and ever speak the truth, and then is not all lying, deceit, and hypocracy departed? and seek and obtain faith, and where is unbelief and doubts?

They are departed and gone, and seek and obtain love, and all malice and hatred is no more; and so with all the rest, for all these twelve qualities which compose the gospel of salvation, they are so just, so true, so good, so noble, so lovely, so peaceable, so kind, so friendly, so gentle, so lowly, so tender, so careful, that they are directly calculated to win the affections of all men, and thereby save ourselves from difficulties.

Therefore we say that the most persecutions against the saints are for hard, grievous and aggravating words, needlessly spoken, and some few unjust deeds, spoken and done through zeal for God, but not in righteousness.

And love manifests itself in three ways, viz:—to God, to our neighbor, to the saints.

Firstly.

Love to God must of necessity include to love wisdom, to love truth, to love faith, to love justice, to love mercy, to love peace, to love virtue

in all its various forms, to love meekness, to love humility, to love charity, to love patience, to love temperance, and to love godliness in all its features, and if a man loves these things will he not cleave unto them? and if he cleaves unto them will he not walk therein and practice them? Therefore we say let no man pretend to say that he loves God, save he should strive with all his might, mind, and strength, to live by, and in all these holy qualities, and we say that if a man loves God with all his heart, he will be willing to do what God hath said, and we also think that there will not be any part of his heart left, wherewithall to love the vanities of the world, the superfluities of food, raiment, silver or gold, houses, lands, furniture, or riches of this world of any kind, but having the necessary comforts of life, will therewith be content, and seeing these sayings are true, why then do men professing godliness, desire the superfluities, and vanities, and riches of this world? Both poor and rich have the same desire, the poor desiring to obtain riches, and the rich desiring to keep what they have and obtain more. Is it not because they love these things? Then how do they love God with all the heart, seeing they love the vanities of the world? Well then, what a man loves he adores, and his soul cleaves unto, (and this is the only true worship), and what a man worships—that is his God. By this we see almost all men are idolators, seeing they worship fine dress, house, land, beasts, equipage, furniture, gold, silver, and in fine, all riches.

But few will say they have any surplus, nay not even enough, the poor cannot have more than is needful, and the rich will not confess they have. Therefore no marvel that men do not receive more of the blessings of the Lord, seeing that they worship other gods and only worship the Lord by halves, or as hypocrites.

Secondly.

Thou shalt or ought to love thy neighbor as thyself, and do works meet for such love, thereby proving that your love is not a mere false pretence, in tongue and in word, but is genuine in every deed, and in truth; but the ready question is always at hand with the covetous, stingy, narrow contracted, little, mean, half-hearted, unholy, ignoble, degenerate soul, for such will ask who is my neighbor? I answer all such filthy pretenders to righteousness, that you have the scriptures before you, and may learn them if you will, and from them I learn that all the children of Adam are my neighbors, inasmuch as they come within my knowledge and need anything done for them, that I can do without distressing myself more than I do good to them. For whomsoever I love as myself, I will do all I can to save from all suffering, both temporally and spiritually, with as much cheerfulness and alacrity as I would to save myself, and my own conscience tells me that I am not willing to suffer for want of food or raiment, or for want of any other necessary, and will not suffer when I have means to obtain those things. This is the love I have for myself, and so

has every other man the same love for himself, except some few miserly niggards.

By this we see what is our duty and what we would do for, and to our neighbors, not even excepting our bitterest enemies, if we had this holy love within our hearts; therefore we say that inasmuch as any soul desireth heavenly blessings, let that soul do acts of kindness to both friends and foes, as often as you can, and in every way you can, and watch for an opportunity to do good continually to others, and ever do with an eye single to the glory of God, and take heed that you do not seek nor desire the glory that comes from the praise of men, and also take heed that you spare no pains, nor money, nor anything, to make others--even all as comfortable and happy as yourself. I do not say you shall give half you have to the first poor man you meet with, for in this way, if continued, the richest man would soon become very poor, even to want, but give to him or her that needeth inasmuch as you can.

But where there is a storehouse, if every man would place there all his surplus property, putting coveteousness out of his heart; in this way the needy would be ever abundantly supplied, which plan is altogether most excellent.

For a body or church has nothing to fear from poverty, if they will consecrate for the benefit of the poor all they have, only reserving to themselves what they really need for their support, and be industrious and prudent, and saving, that nothing be lost (for laziness is sin and so is wasts); and as often as they obtain anything that is a surplus to them, place it in or at the door of the storehouse, that some other may have the use of such article, and inasmuch as there becomes a burthensome surplus at the storehouse, let it be sold or exchanged for such articles as the church needeth from abroad. In this way none would lack what is really needed.

There would be no idle beasts devouring your substance, no idle articles to lie rotting or rusting when others want such articles to assist them to do their work to good advantage.

In this way a church must of necessity very soon become exceedingly rich in all needful goods, if all would do and continue to do after the Lord's pattern.

But in a scattered situation it is difficult to do so. But it is not difficult to do good in any place, if we only have a heart so to do; and this is man's duty in every situation, to do all the good we can, and no harm, and we ask how can any man be called a saint when he hath not the soul of a saint to do these things of which we have spoken, seeing the next commandment requires even more than this, for by the next we are commanded to love one another, even as Jesus has loved us, and we ask what pains hath he spared to make us happy in time and in eternity.

What could he have done more that he hath not done. By this we see that it is the duty of all saints to do all they can to make their brethren

happy, both in body and mind, both for time and for eternity; therefore we say let our minds become darkened that darkness shall fill our path, and let our eyes fail their sight, and our tongues refuse to speak, and our right hands perish and fall from our bodies, when we shall become so false as to confess or acknowledge any man a saint who is not willing to share and fare with his brethren in all things, in affliction and comfort, in hunger, in fullness, in nakedness and clothing, in honor and dishonor, in toil and ease, nothing short of a belief in equality and a proof of the same by their works shall ever obtain this confession from us—a saint; for so long as we see this spirit in some, desiring to hold fast their riches, and increase therein by unjust gains in bargains, &c., spending their time in ease or idleness, or worse than idleness, trading and trafficing to obtain wealth thereby from the hard earnings of others, while some are wading through poverty and distress—even laboring beyond their strength to get an honest support, and others seeking for some office for to get glory of men, and others showing great respect to the rich and to such as hold a high office; but if a poor man passes by he is scarcely noticed, and often treated with contempt because of his poverty, and their company is often shunned because of the meanness of their dress, and many such and such like things are done, and we say that if such deeds are the works of saints, then we must conclude that hell has swallowed down many such saints.

But what is the use of speaking much of these things, for we know that every one that has a desire to do right, will know all these things for himself. Therefore we say that every one that hath not a desire and a heart to do right in all things hath not the spirit of Jesus.

Fifth.

Justice is also one of the seven attributes, and also one of the twelve parts that constitute the gospel of salvation, and by justice we are saved from injustice, for it is evident that if a man is just in all his ways, honest in all his dealings, that he is not guilty of cheating, defrauding, nor wronging any; therefore such an one has a right to expect and hope to be saved of, and by the Lord from the injustice and knavery of others, for it is the very nature of both God and man to stand up in defence of the honest man, to save him from being defrauded, but who will stand in defence of a knave; none, no not one; therefore let all your ways and dealings be strictly just and honest in sight of both God and man, and thereby save yourselves from the sin of injustice, and also your reputation with the good will of your fellow man, for what harm has any man to fear from man when both God and man will stand up for him.

But look and see the injustice and dishonesty in all, even all, and where shall we find the just and honest man, even the man that will take no advantage of his fellow man, in any way or case whatever. Where is the man to be found that will not use all his cunning and best endeavors to sell at a high price and buy at a low price, and barter in the same way.

Therefore we ask, where shall we find the just man? and if any thinketh he is just, perhaps he will do well to search his heart and then think that over again; for we will not confess any man just who will sell property for more than its real value, or buy for less; for we say that justice will give a penny for a penny and harm no man unjustly.

But hark, do we not hear him say that every man has a right to make a good bargain whenever he can? but we ask, who gave you such a right? we say that the devil has given you such a wrong, but none has given you such a right; for there is no such right existing. The spirit of injustice is your constant companion. And here we find another picture of an unholy saint. (An unholy saint is one sanctified by sin.

Sixthly

And again we say that mercy is one of the seven attributes of the Creator, and also one of the twelve fruits of the tree of life; or in other words, one of the twelve equal parts that compose the Gospel of Salvation; for it is evident that where the spirit of mercy is, the spirit of cruelty is not; and thus we see by repenting of cruelty and seeking to obtain a merciful temper we shall be saved from this sin. Look and see the feelings of a tender mother over her infant when in distress, and therefrom learn what our feelings ought to be towards all both man and beast when in distress. When this spirit enters our hearts and men begin to go forth weeping, bearing precious seed, then will the Lord begin to build up Zion to be no more thrown down. Then will it be said, These are saints of the most high. This is a saint.

Seventhly.

And again we say that peace is one of the seven attributes and also one of the twelve equal parts, or qualities, which are spirits, that save men from sin; for it is plain that inasmuch as men obtain these righteous spirits they are saved from the evil spirits which are of a contrary nature and lead men to do wickedly, for inasmuch as a man shall obtain wisdom with its companions, knowledge and understanding, is he not saved from foolishness and its companions, ignorance, &c. And inasmuch as men shall obtain the spirit of truth, will they not cease to lie and deceive, &c., and so with all the rest, and this is the gospel plan and the only plan of salvation; for this is all that can be called salvation is to be saved from sin and the effects of sin which is the power of the devil; and how is a man saved from sin when sin remains as it was; or how is a man saved from the paws of a lion when he yet remains in the lions paws; therefore we say if any man would be saved in the kingdom of heaven he must first be saved from sin for there is no other plan whereby to obtain heaven and there is no other plan whereby to be saved from sin, only the plan of which we have spoken; for if a man will seek for and obtain the spirit of peace and live therein and constantly practice peace, will not this save him from strifes,

quarrels, contentions, evil speaking, backbitings and from all things that lead and tends to strife and contentions? but when a man delights in and will practice these evil things, doth not this prove that he hath this sort of a spirit of sin? and as long as a man hath the spirit of contention it is plain that he is not saved from this sin, and this shows that he hath not repented of this sin, for this is the only true and genuine repentance and all that can be called repentance is to forsake and cease to do evil and adopt and do good instead thereof; cease to do wrong and do right instead thereof. And if we live in peace with all men and cultivate peace with all men as much as in us lies will not this cool and appease the wrath of man towards us? and will not this save us from much tribulation? and if we desire peace and take heed that we speak no agravating words which is not needful should be said or done, will not both God and man stand for us; but if we sin by offensive words or deeds, God will not in this case protect and preserve us and man will afflict us and such as would continue friendly must cease to plead for us for want of reasonable argument in our favor. Therefore we say that he that delights in contentions and war shall have contention and war until he is fully satisfied therewith, for this is the very nature of man to give such their fill of war and strife.

Eighthly.

Meekness is trusting in and depending on God for all needful things, both temporal and spiritual; because we have not wisdom nor yet power to ever think, speak and act in righteousness, nor yet to save ourselves from the power of satan nor yet from those things that depend on ourselves. Therefore it is for our best good to look, to trust in, depend on the Lord in and for all things, even as children depend on their parents for support and protection until they are able to support and defend themselves.

Ninthly.

And again it is needful that we exercise the spirit of humility being humble and of a lowly temper in heart and mind. And humility will save us from all pride both temporal and spiritual, even as meekness saves us from many miswords and deeds and much harm; so will humility save from pride, for humility and pride cannot dwell in the same heart both at once, therefore as humility increases pride must decrease and pride is a sin that is very abominable in sight of both God and man and a sin that we can be saved from only by seeking after and obtaining and exercising the spirit of humility, and pride is a sin that manifests itself in a variety of ways. Firstly, by a desire and love for fine dress, fine and elegant and costly furniture, houses, &c. Secondly, a desire and love for praise of the world, and this shows itself in many ways to gain praise, for superfluities of dress, house furniture, carriages, horses, &c., are for this express purpose to gain respect and praise.—But to leave all this pomposity and foolry without further comment and

look at the rich and fine drest, brother or sister scorning and refusing the company of the poor and meanly drest, because of their poverty when God has said all should be equal and we say of all such high minded hypocrites, let the sore curses of God pursue them, until, instead of beauty, burning; instead of fine dress, dirty rags; instead of riches, poverty; instead of plenty, hunger; and instead of praise and honor, contempt and disgrace; and we say, amen; and let God and all the holy angels say amen, except they become humble. And again another sort of pride: for the sake of fame do not many seek and obtain some office which they are not able nor yet willing to magnify or at least retain an office when once obtained to the great damage of the church in loss of blessings, and power of the spirit of the Lord? and reflecting on all these things leads us to the inquiry where is the saint? for how can a man be called a saint until he is sanctified? and if sanctified, then has he not received the holy ghost to guide him into all truth, and if guided into all truth than of necessity he must understand all these things at least of which we have spoken, and if he understands, why doth he not walk therein, and also declare them unto others that they may profit thereby.

Tenthly.

Temperance is a holy quality which is to be temperate in all our thoughts, words and deeds, ever speak carefully, thoughtfully, mildly, calmly and righteously, and let all your actions be governed by the same rule. Avoid all hasty and violent words or actions. Temperance saves us from the sin of intemperance, which is violence and lasciveousness.

Eleventh.

Patience is another holy quality which is to endure losses, disappointments, crosses, afflictions, tribulations, persecutions, &c., without murmering or complaining. (In your patience possess ye your souls.)

Twelfth.

Charity is another holy spirit or quality. Charity is to be liberal in thought, words and deeds, being good and kind to all, imparting your money and goods to the needy willingly; also your labor when needed. Charity in words will not condemn the truth though new and unheard of before. Charty will search into all things and confess all things that are true. Charity will justifiy what is right. Charity will save us from falling into the snares of tradition, superstition and bigotry, and thereby erring from the truth. If the Jews had been charitable they would not have condemed our Lord and his followers. If the Catholics had been charitable they would not have condemned the Protestants, and if the Protestants had been charitable they would not have condemned Joseph Smith jun., for bringing forth the Book of Mormon and others for believing it.

When we consider how many have fought against the truth at different periods of time, and thereby lost their salvation, then we see how important it is to have charity that will lead us to search into all truth, and condemn nothing that is good.

The dispensation of the fullness of times (of which we made mention in the fore part of this book,) we understand to be the space of time in which all the great and wonderful works will be done, necessary to bring in the Millennium. We also understand that this dispensation began when the Book of Mormon came forth, and will be ended when the Millennium shall have spread over all the earth. This dispensation may be called the twilight of the Millennial Day; in this dispensation the gospel in its true light and fullness must be preached to every creature, to the remotest parts of the earth, and every creature must hear the gospel in his own tongue, that they may understand, and every ear must hear the gospel for him and herself, and all that believe must be gathered to the places appointed of God—the tribes of Israel to the land of Jerusalem, and the Gentiles to the land of Zion.

This is a great work, and some might think it would require many ages; but when we consider what a true gospel church is, and further consider how the members of such a church will be qualified, and how they will labor, then we can see that this work, great as it is, can be done in a few years.

A true gospel church is a church in which every member has consecrated, and every new member that comes in will consecrate all money, goods, and effects, for the common use and benefit of the whole, and will become equal, and fare alike—none rich—none poor, all being equal in all temporal things, from the highest to the lowest. This is according to the pattern set by the apostles at Jerusalem, and also the pattern set in the Book of Mormon, and as all holy things is now to be restored, this order will be the order of the daughter of zion.

We will next consider what work a gospel church is called to do. Whom did our Lord ever command to go to his shop, field, or merchandize, and there make gain that he might have wherewith to gratify the lusts of the flesh—the desire of the eyes and pride of life? Were not his commands Go preach the kingdom of God; come and follow me, &c. And how does a man follow Christ, except he does as Christ did? If any man has been baptized in the name of his shop, farm, or merchandize, then he has dedicated himself to such service; but such as are baptized in the name of the Father, and of the Son and of the Holy Ghost, have dedicated themselves to God's service. Thus we may see that a gospel church will be a church of gospel preachers; therefore this will be the work of all that are able and suited for the work, as soon and fast as God doth qualify them by endowing them with power from on high, and being endowed with power like the apostles, therefore their preaching will be with power, and as the number of converts

increase, so will the number of preachers increase, those that are not called to preach can labor for the common benefit of all.

We will next consider what blessings a true gospel church will enjoy. Math. 6th chap. 33d verse Seek ye first the kingdom of God, and his righteousness and all these things shall be added unto you. In this promise is awarded all the foregoing blessings, to every soul that with all his or her mind and might seek to know what is right and do it faithfully.

Math. 7th chap. 7th verse, Ask and it shall be given you; seek and ye shall find find; knock and it shall be opened unto you. This promise is, in its true nature, unbounded. Is not God both able and willing to do all that he hath promised to, and for all souls that will faithfully keep and do his commands? What can any soul desire in righteousness that is not here promised? and is not this promise to all and every soul that will ask, seek and knock? Do you desire to know good from evil? right from wrong, that you may do good and right, and shun the wrong that is evil? then seek in the scriptures with a praying desire.

Do you desire to forsake all sin and become purified from every sinful desire, disposition and propensity, that you may be perfect, even as your Father in heaven is perfect? seek with all your heart, soul, strength and mind, and the promise is you shall find.

Do you desire to be baptized with the Holy Ghost, and with fire, (Math. 3d chap. 11th verse,) that you may thereby be guided into all truth (John 16th chap. 13th verse,) and thus be enabled to do the will of God as the angels of heaven do? Math. 6th chap. 10th verse, The promise is, ask and ye shall receive, seek and ye shall find.

Do you desire to be perfect, that you may be as your master Jesus was? (Luke 6th chap. 40th verse,) that you may have power to tread on serpents, and on scorpions, and over all the power of the enemy (devil,) and that nothing shall by any means hurt you (Luke 10th ch. 19th v.) and that you may do the works that Jesus did, preaching the gospel and healing all manner of sickness and diseases, and do yet greater work than Jesus did, in giving the Holy Ghost by laying on of hands, (John 14th chap. 12th verse) and never die, but be immortalized? (John 11th chap. 26th verse) then ask and receive, seek and find.

Now having shown what a gospel church will seek after, and some few of the many good reasons for believing they will find what they seek after, therefore when God sets his hand to build up the second church--the daughter of zion—we may expect to see men like Peter and Paul of old.

Who will send his son or servants to do a work without the necessary instruments to work with? Then what reason in supposing that God will send his servents to work without the necessary qualifications? And they will need the holy spirit to rest upon them, and be in them constantly, to guide, lead and direct them when and where to go, and

what to both speak and do, in every place.

We are constantly led by some spirit, and is it not better to be led by the spirit of God into righteousness and life eternal, than to be led by the spirit of Satan into sin and eternal damnation?

God's messengers will also need the gift of God to enable them to speak and understand correctly all languages and tongues, that they may both preach and converse, to the edification of all to whom God will send them. They will also need the gift of cloven tongues, that when they preach to a company composed of different nations the word will sound to each soul as his own tongue, that all may be edified by the same word. And as a witness that they are God's messengers, they must have the power of faith to heal all manner of sickness and infirmities, wheresoever they go, as Jesus and his apostles did

The unbeliever will say that God will never again give such power to man.

The blasphemous will say that the devil can give such power, and the devil will say there is no devil.

But the scriptures teach us that God is the great fountain, author and giver of all good; whatsoever is good cometh from God; a being in whom there is no evil, and if there it no evil in God, how can any evil come from him; but on the contrary, satan is the great fountain, author and instigator of all evil, whatsoever is evil cometh from satan, a being in whom there is no good, and if there is no good in satan how can any good come from him. Therefore all sickness, pain, distress, afflictions of every kind, and death, is the power of satan (the devil.) See Luke 13th ch. 16th verse, where our Lord says satan had bound a woman that was a cripple. See Acts 10th chap. 38th verse, where Peter calls all oppressed of the devil, that our Lord had healed.

When we reflect that the body has no feeling when the spirit has departed, proves that the sense of feeling is in the spirit only; and when we consider that all sickness, pain, distress and afflictions of every kind, in both body and mind, are manifestations of the power of the devil. Thus we may form some faint idea how great will be the affliction and distress of every soul that fall fully under the devil's power. And it being the purpose of God, by the power of the gospel to redeem, liberate, set free, and save all that believe, from all the power of the devil, that nothing shall by any means hurt the believer and confider in Christ; therefore were it possible that a man could live without sin and be afflicted with sickness or pain of any kind, then he is not fully saved from the power of the devil, and the gospel has not its full power over him.

All supernatural healing and restoring, whether on man or beast is done by the power of God, and by that power only; for this is an important part of the gospel, and cannot be seperated from it, being done by faith in God, and God commanded all, both men and women, old and young of all colors, to repent of their unbelief, which if they do, then they will have faith, and when all unbelief is repented of and gone, then they will have perfect faith, like the apostles of old. Thus we see such as have the least unbelief, have the most faith, consequently the most power to heal the sick. Therefore the

conclusion is such as most effectually repent and forsake all sin and unbelief, whether man or woman, white or black, old or young, will have the most living faith.

The gospel is not given for God's profit or benefit, as though he needed something that man can do, but wholly for man's good, to show man how he may become free from the service and power of the devil, which dooms man to misery everlasting, and become happy evermore. And what God requires of man may be principally summed up in these few words: Do no harm, speak no harm, do all the good you can, speak all the good you can, which is to say, do no harm to man, or beast, speak no hard and grievious words to any; ever uphold righteousness with all your power and ability, and freely spend your temporal substance for the good of the needy, toil without ceasing for the salvation of souls and bodies of friends and foes, which, if you do, you will seldom do amiss. To speak more at large of dispensation, we will say there may be reckoned seven great dispensations, by which God will bring his saints to salvation, immortalization and glorification. The first of these seven greatest dispensations, from Adam's fall to the flood; the second, from the flood to the giving of the new law by Moses; the third, during the law; the fourth, during the gospel; the fifth, during the Millennium; the sixth, a season or time after the Millennium is ended, and satan loosed for a season; the seventh, the time of ingathering into the holy city, described by John the Revelator, that the saints who are saved from sin, and immortalized, may be glorified. There will be a city built by men on this land, called the New Jerusalem, but this city cannot be a likeness of that city in any respect. Nothing less than the power of God can build a city all of gold, fifteen hundred miles high, therefore we ought not to suppose that city to be a pattern for us to build after.

In the forepart of this work we have shown that God will bring forth His kingdom from darkness into the full light of salvation, by seven degrees of light, and that the whole light will be concentrated in one; these seven transfers of God's kingdom may be called seven dispensations of light, because new light is given each time, making an increase of light, and the last of these dispensations may be called the fullness of the whole seven, because these living in this seventh dispensation will have all the light that has been given; this last may be called the fullness of times, that new light has been given, but the ingathering into the holy city must be considered the fullness of all times, and an end of time.

Again, we read of six special blessings bestowed on individuals at different periods of time, which enabled those individuals each one to do a great and important work. Before the coming of our Lord, these works and blessings we understand to typify works to be done, and blessings to be obtained in this dispensation. We understand that all blessings that man has ever enjoyed will be restored and given to the saints before the Millennium, that the saints may thereby be fit companions for the rising saints, and that by these six works all blessings will be obtained, even to immortality (immortality, eternal life, paradise and millennial glory, being one and the same.)

Now, to speak of blessings, Adam enjoyed Paradise and was immor-

tal; this is the blessing first given and last to be restored. Enoch led a people to perfection; this will be done again in our day, next to the last. Elijah also became perfect, but he went alone, therefore he is not a type, but a witness that men can obtain that blessing.

Noah saved the righteous alive, when the wicked were all destroyed. This must be done again. The scriptures abundantly testify that there will be no sinners in the Millennium, therefore we must suppose that all the wicked will be destroyed before the Millennium begins, by the judgments spoken of by the prophets and John the revelator, and the righteous must be saved from these judgments by such means as God shall appoint.

Again, Melchizedek and Abraham both lived at one period of time, when the people were enveloped in idolatrous darkness. These two men's minds soared high above the falsehood and darkness with which they were surrounded, and came to a correct knowledge of the true God and his eternal law of righteousness. And seeing the Millennium cannot come in until God shall have a purified people on earth, that he will send as his messengers, with the fullness of the gospel to the nations; and seeing a man cannot correctly teach until he correctly understands, and seeing all people in our days are enveloped in as great darkness respecting the true meaning of the gospel, as the people was in Abraham's days, respecting the true God, therefore we may expect that God will raise up a second Melchizedek and Abraham, as his witnesses of the true gospel.

At another period of time, the Lord called Moses to lead out a people from Egyptian bondage; and at another period of time John the Baptist was called to prepare the way and to commence a new dispensation. This being the last type set, must be first fulfilled; for the first must be last and last first, in all the works of God. We must not suppose that six men will be called as restorers. Moses led them out, and Joshua led them into their inheritance (the inheritance now promised being eternal life, therefore the Canaanites, we are to fight, are our own sins, after these are subdued and we receive the inheritance of God's holy spirit to guide us into all righteousness, then we may build the city of zion.)

Joseph Smith jun. seems to have filled a mission, like John the Baptist, by commencing a dispensation, and restoring many things, and thereby opening and preparing the way for a greater work; also he seems to have done a work, somewhat like Moses, by gathering out a people and giving them the word of the Lord, by which they were constantly directed, and was an instrument in the hands of God, by whom the Lord gave a new covenant, and established an order of priesthood, and organized the people by which they became the kingdom of God, in a newly organized and exalted state, thus commencing a new dispensation. Thus far Joseph Smith jun. has filled a mission, like John

and Moses. He has also restored the Melchizedek, Aaronic and Apostolic priesthoods, and the organizations of Enoch, Aaronic and Apostolic, and blended the whole into one harmonious structure. To this may be added the patriarch, prophet, seer and revelator, and some gifts of the gospel, as healing and speaking in tongues; thus far he has filled the mission of a restorer.

Now we know that we have said many things, both new and mysterious, and who can believe what we have said?--none but the honest in heart, whom God will enlighten.

The Latter Day Saints will believe my witness, that Joseph Smith jun. was a prophet of God; but can they believe his witness that he was called to gather together tares. See Book of Covenants, sec. 98, par 9. The old sects will believe Joseph's witness that he was called to gather together tares, but can they believe my witness that he was a prophet of God, called to do a strange work; see Isaiah, 28th chap. 21st verse.

The Baneemyites, can they believe that a daughter must be organized in all its features like its mother?

The Gladenites, can it be said that they are united in any belief?

Any person desiring one or more of these book, by calling on the author living near Council Bluff City, Iowa, or sending by letter or otherwise, will be welcome to them, without money or price.

Pamphlet
Mysteries Revealed
Jod Shearer